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The MILLENNIUM.

BY C. W. NAYLOR.

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BY C. W. NAYLOR.

It is the firm belief of a multitude of persons that Christ will reign here upon earth as a universal king; that he will sway his scepter over all the world from his throne, which will be set up in the city of Jerusalem for a thousand years. Around this idea has been built a vast array of fanciful theories of a reign of righteousness, peace, and an ideal state of affairs in general. To state the position of those who believe in this would be very difficult, except in most general terms, as the number of theories concerning it are almost as great as the number of individuals who believe in it, especially in the details.

However, as regards time there are two general theories. 1. That it will be just before Christ's advent. 2. That it will begin at or just about the time of the advent. It is not the object of this treatise to take up the various theories relating to the subject, but simply to show that there is no room either before or after Christ's advent for such a period; and that such being the case, the theory rests on false premises and is wholly indefensible.

Many people believe that Satan is to be bound for a thousand years, and then loosed for a little season just before the end of time, and that during that period

when this power is bound will be the millennium. Space can not be given here for an explanation of that prophecy, but the reader is referred to other works where the matter is explained in detail. However, to show that the usual interpretation is incorrect, we will notice a prophecy of Peter.

"Knowing this first, that there shall come in the last days scoffers, . . . saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation." 2 Pet. 3:3, 4.

Here we see in the days just preceding Christ's coming (for it is evident from the context that this was the time of which he was speaking), that those who disbelieve in the warnings of his approaching advent, will offer as evidence the fact that things are just as they always were, therefore there is nothing to fear, as things will probably continue as they have been. Were there to be a millennium, no such argument could ever be offered, as the proof of the approach of the end of time would be too convincing. Neither could it be said that "things are just like they always have been."

The fourth chapter of Micah is a seeming stronghold of millennium teachers, and we will notice it but briefly, since it is somewhat outside the scope of the present investigation. "But in the last days it shall come to pass that the mountain of the house of the Lord shall be established in the top of the mountain. . . for the law shall go forth of Zion, and the word of the Lord from Jerusalem. And he shall judge

among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruning-hooks: nation shall not lift up a sword against nation, neither shall they learn war any more."

We are concerned only with the time of the above. The expression "last days" is thought by many to mean the latter part of the Christian era, but we will give several similar expressions where it covers the entire period from Christ's coming to the end of time. God "hath in these last days spoken unto us by his Son." Heb. 1:2. Christ "was manifest in these last times for you." 1 Pet. 1:20. "It is the last time." 1 Jno. 2:18. "But now once in the end of the world hath he appeared to put away sin by the sacrifice of himself." Heb. 9:26. Peter, speaking of the outpouring of the Spirit at Pentecost, said, "This is that which was spoken by the prophet Joel; And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh." Acts 2:16, 17.

In the foregoing texts "last days," "last time," "end of the world," etc., refer to Christ's coming and sacrifice, and that which immediately succeeded it, and they are appropriate for all time since. The fourth chapter of Micah must be understood in the same way as being a prophecy of Christ's coming in the days of the Roman empire. The picture of peace among the nations is simply a figure of the peace created in the heart and life by the power of the gospel, and should not be literally interpreted. The going forth of the law from Jerusalem was fulfilled by

its being the scene of the chiefest events of Christ's ministry, also by it being the source from whence the gospel was scattered over the then known world. See Acts 8: 1-4.

We will now leave the negative argument and proceed with the positive, which will be considered under several headings. We will first see what will be the

STATE OF THE WORLD AT CHRIST'S ADVENT.

"And as it was in the days of Noe, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all. Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of man is revealed." Luke 17: 26-30.

"And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world? . . Many false prophets shall arise, and shall deceive many. And because iniquity shall abound, the love of many shall wax cold. . . . And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Mat. 24: 3, 11-14.

Christ here describes the state of the world just

preceding his coming, showing that humanity will still continue as it has ever been, and that there will not be universal righteousness, but that "iniquity shall abound," and "the love of many shall wax cold." Paul says, "Evil men and seducers shall wax worse and worse, deceiving and being deceived." 2 Tim. 3:13. Jesus in the parable of the good and bad servants (Mat. 24:45-51) shows clearly that both good and bad will be on earth at his coming, also in other scriptures, which will be noticed later.

MANNER OF HIS COMING.

1. As he went.—"And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Acts 1:9-11.

2. In the clouds.—"They shall see the Son of man coming in the clouds of heaven with power and great glory." Mat. 24:30.

3. Unexpectedly.—"But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only." "Ye know not what hour your Lord doth come." "In such an hour as ye think not, the Son of man cometh." "The Lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of." Mat. 24:36,

42, 44, 50. "The day of the Lord so cometh as a thief in the night." 1 Thes. 5:2.

Openly.—"Wherefore if they shall say unto you, Behold, he is in the desert; go not forth: behold, he is in the secret chambers, believe it not. For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be." Mat. 24:26, 27.

On the above scriptures we base the following propositions:

1. His coming will be unexpected, "in an hour when ye think not"; therefore all those, in whatsoever time and place, who prophesy that such and such a day, or month, or year, Christ will appear, are vain talkers, men void of understanding.

2. He has not come already, as some vainly say, since his coming is to be a fact known universally. "Every eye shall see him." Rev. 1:7. The glory and majesty of his presence, he tells us, will shine around this old world and illuminate it, as a flash of lightning in the east shines to the western horizon, lighting up the entire expanse of our vision. Though the time of this coming is a secret that we can never fathom, yet the fact that he has come when he appears, will be apparent to every one.

3. He will come but once. There exists an idea among some that Christ will come to reign on earth a thousand years, and at some future time come again to consummate the final act of this time-world. He will come but once. In every place where the subject is mentioned it is in the singular number. Never is

it spoken of in language that would admit of two comings, whatsoever might be the purposes thereof. Let the reader keep this proposition in view; not so much because of its weight standing alone, but because of its importance when associated with other facts to be adduced later.

THE ADVENT.

When those men of Galilee saw the form of the Son of God pass from sight into the clouds, little did they think that nearly twenty centuries later we should still be looking for his return. He had said to them, "I go-- and if I go—I will come again." He will come. Some glad day our eyes shall behold the King. Though we know not the day nor the hour, our hearts wait in eager expectation and our lips are ready to join the rapturous acclaim.

We will now turn our attention to the events that will accompany and follow his advent. One of the first events to transpire will be the

RESURRECTION OF THE DEAD.

The propositions which follow under this head are of the utmost importance, being so often entirely overlooked in the consideration of the subject. The argument will of necessity be much condensed, and will require the thoughtful attention of the reader. We will not multiply proof-texts, but only give a few of the most pointed. The first proposition is, that all the dead shall be resurrected. Some have thought that only the righteous will be raised, and that the

wicked have already ceased to exist. Such is not the case, however. "For as in Adam all die, even so in Christ shall all be made alive." 1 Cor. 15:22. Here we have a positive declaration that as many as die that same number shall be made alive again. This can not be gainsaid, as he was speaking directly of the resurrection of the body, as seen in the preceding verse, which we quote: "For since by man came death, by man came also the resurrection of the dead. For as in Adam ALL die, even so in Christ shall ALL be made alive." Ver. 21, 22.

Here it becomes necessary for us to notice another false position held by a large part of Christendom. That is, that there will be a resurrection of the righteous, and then will follow a wonderful time of a thousand years when only the righteous live on the earth and the wicked are in the grave, and that at the end of this period the wicked shall be raised. This idea is based on the following text: "And I saw the souls that were beheaded for the witness of Jesus, . . . and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection." Rev. 20:4, 5.

To consider this text alone we would naturally conclude there were two resurrections: one of the righteous, and afterward another of the wicked. We will notice, however, a declaration of Christ which positively declares to the contrary. "Marvel not at this: for the hour is coming, in the which ALL that are in the graves shall hear his voice, and shall come forth; they

that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." John 5:28, 29. This text clearly teaches that all the dead will rise at once, and numerous others testify to the same fact. The text in Revelation, therefore, can not relate to this subject. An explanation of its significance will be given farther on.

As a further proof of the proposition that all the dead will be raised at once, we refer to Daniel. As so many quotations must be introduced here, we can quote only such parts as are necessary to the argument, trusting that the reader will consider the context in his Bible

"And at that time shall Michael [Christ] stand up, . . . and many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. And they that be wise shall shine as the brightness of the firmament." Dan. 12:1-3. In the above text "many" would be more properly rendered "the many" or "the multitude," including, as Christ does, all the dead. But, however we look upon this, the fact remains that the wicked and righteous are raised at the same time. Again, we find this further proposition: the righteous are raised up on the last day, therefore the wicked must be raised with them or not at all. "Jesus saith unto her, Thy brother shall rise again. Martha saith unto him, I know that he shall rise again in the resurrection at the last day." John 11:23, 24. "And this is the Father's will which hath sent me, that of all which he hath given me I should lose

nothing, but should raise it up again *at the last day*. And this is the will of him that sent me, that every one that seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day. . . . No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day. . . . Whoso eateth my flesh, and drinketh my blood, hath eternal life, and I will raise him up at the last day." John 6:39, 40, 44, 54.

Here it is declared five times in unmistakable terms that the righteous will be raised up "*at the last day.*" If this be true, it is certain that both classes rise at once, and not at an interval of a thousand years. And if the righteous rise on the last day, where can there be room for a millennium following their resurrection?

"At the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible." 1 Cor 15: 52. "For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent [go before] them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." 1 Thess. 4:15-17.

The great stumbling-block in this text is the expression, "The dead in Christ shall rise first," which

is thought to mean that the righteous dead will rise before the unrighteous dead. It is the stronghold of millennialists. To it, they flee on all occasions. If they would but read more carefully instead of jumping at conclusions, they would see that no reference is made as to whether the righteous or the wicked were to rise first. That subject is not under consideration. The thought is this We which are alive shall not be caught up to meet the Lord while the dead are in the grave, but they will rise before we are caught up, and the living with those who have been dead and now are resurrected, will arise "together" to meet the Lord in the air. "The dead in Christ shall rise first," not before the wicked, but before the living are caught up. He speaks here of only the righteous, but further down (chapter 5: 1-4) he also includes the wicked.

The dead shall rise at the last trump. When the seventh angel of Revelation shall raise his trumpet to his lips and sound forth that last mighty reverberating call, its sound like mighty thunders will peal round and round this old world, till all that sleep in the dust shall hear its sound and awake from that long dreamless slumber that has for ages held them in its embrace. They shall cast off the shackles of the grave as a garment, and stand forth again endued with new life to look upon him whose glorious presence is just appearing through the rending clouds. Too much stress can not be placed upon the above scriptures, as they speak so clearly and unequivocally that their import can not be mistaken.

On the last day shall that mighty angel standing on the land and the sea (see Rev. 10) lift up his hands to heaven and declare that time shall be no longer. "And the seventh angel sounded; and there were great voices in heaven, saying, . . . And the nations were angry, and thy wrath is come, and the time of the dead." Rev. 11:15, 18. Here it is shown clearly that the sounding of the seventh angel is the same as the last trump of 1 Cor. 15:52. Taking these scriptures together with Jesus' words in John 5:28, 29, it leaves no possible chance for two resurrections; one of the just, the other of the unjust.

We offer one further proof that both classes will be raised when Jesus appears: Christ told the high priest at his trial, "I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven." Mat. 26:64. "Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him." Rev. 1:7. "We know that, when he shall appear, we shall be like him; for we shall see him as he is." 1 John 3:2. When he appears, the high priest who condemned him; the Roman soldiers who pierced his hands and his feet with the nails; he who thrust his spear into his side; John, and those to whom he wrote; yea, "every eye," shall look upon him; for all the dead shall live by him at his appearing.

ALL SHALL BE CHANGED.

"Behold, I show you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in

the twinkling of an eye, at the last trump: for the trump shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality." 1 Cor. 15: 51-53.

This event will transpire at his coming. "For our conversation is in heaven; from whence also we look for the Savior, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto his glorious body." Phil. 3: 20, 21. Instead of his coming ushering in the millennium, it will be the

DAY OF JUDGMENT.

"I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing." 2 Tim. 4: 1 "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats: and he shall set the sheep on his right hand, and the goats on the left" Mat. 25: 31-33. "For we must *all* appear before the judgment-seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." 2 Cor. 5: 10. His coming will be the

DAY OF REWARD.

"And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be." Rev. 22: 12.

We shall all stand before the judgment-seat. "We shall all stand before the judgment-seat of Christ. For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God. So then every one of us shall give account of himself to God." Rom. 14:10-12.

The fact is clearly set forth in the above scriptures that both classes will be judged at one time, and that there will be meted out to them reward or punishment according to what their works in life have been. See Rom. 2:5-16.

We will next notice that the good and bad will exist together till the end of the world, when the separation will be effected, the righteous rewarded, and the wicked punished. By establishing this proposition we prove that there is no pre-advent reign of universal righteousness, but a mixture of good and evil till the Lord himself shall do the separating by the means he has provided. The parable of the tares (Mat. 13:24-30, 36-43) presents a view of the world. [This parable has been used to illustrate or to apply in a secondary fulfilment to the preliminary judgments now going forth against apostate sectarianism, resulting in the binding of false spirits, deceivers, etc., and the gathering into oneness of God's true people. However, according to the true import of this parable, its primary fulfilment will be at the end of the world, as this treatise shows. Pub.] The world as a field was sown with good seed (righteous persons); then came Satan and sowed tares (apostasy—evil men), which sprang up and grew together with the

wheat in the world. They should not be separated, said Christ, till the harvest, which is the end of the world. This parable alone ought to be enough to convince any thinking person that the tares would continue to exist till the end, rendering any universal reign of righteousness impossible.

The separation.—"Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn." Mat. 13:30. "As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather out of his kingdom [the field, the world] all things that offend, and them which do iniquity." Ver. 40, 41.

"Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind: which, when it was full, they drew to hore, and sat down, and gathered the good into vessels, but cast the bad away. So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just." Ver. 47-49.

"Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire." Mat. 3:12.

These scriptures are so plain as to need no comment. The separation will take place when Christ comes at the end of the world, not at some period just shortly preceding his coming; but he shall bring

with him from heaven the angels who shall do the separating, the binding of the tares, and the garnering of the wheat.

"When the Son of man shall come in his glory, and all the holy angels with him." Mat. 25:31. When he appears it will be in company with the entire host of heaven. No wonder the Revelator declared that there was silence in heaven! What shall be the mission of these heavenly beings? "The reapers are the angels." "The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity." "The angels shall come forth, and sever the wicked from among the just." "And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other." Mat. 24:31. See also the description of the harvest of the world in the fourteenth chapter of Revelation.

The time of separation.—"The harvest is the end of the world." "So shall it be in the end of this world." Mat. 13:39, 40, 49.

In the above texts these facts appear: The world will continue a mixture of good and evil men, of wheat and tares, until the Lord of the harvest comes. Then he sends forth the angels who separate between the good and the bad, and one shall be set on the right hand, the other on the left. And when all are gathered, Christ gives final sentence of banishment to the wicked, and bids the righteous enter into eternal felicity.

"Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. . . . Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels. . . And these shall go away into everlasting punishment: but the righteous into life eternal." Mat. 25:34, 41, 46.

"Seeing it is a righteous thing with God to reeompense tribulation to them that trouble you; and to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presenee of the Lord, and from the glory of his power; *when he shall come* to be glorified in his saints, and to be admired in all them that believe in that day." 2 Thes. 1:6-10.

Here it is stated that God will reeompense tribulation and take vengeance on the wicked and give rest to the righteous when "he shall be revealed from heaven" and "when he shall eome." Only a small portion of the scriptures bearing on this subject have been used, but surely enough to eonvinee any thoughtful reader. The program of the advent is this: Christ appears in the elouds in power and glory, aecompanied by the heavenly hosts and with the sound of the last trump; the dead are raised and he sends the angels to gather together all mankind

before him; he sits in judgment, blesses the righteous, and bids them enter into their final reward; he condemns the wicked to the furnace of fire and sends them away into everlasting punishment.

Wherever time is alluded to in reference to any of these events, it is always "at his coming," "when he shall appear," "when he shall be revealed," or some similar expression denoting the same time.

Another great and most notable event is to take place at his coming. To this the attention of all post-millennialists is earnestly called. Instead of it being the beginning of a reign on earth, it will be the time when this old world shall be burned up and cease to be a home for anything. "The heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men. But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up." 2 Pet. 3:7, 10. "And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them." Rev. 20:11.

In both of these texts the destruction of the earth is said to be on the day of judgment, which has already been abundantly proved to be the day of his advent. He shall come in flaming fire. This fire shall consume the earth. Reader, there is no room for a millennium, there is no scripture for one; there will

be none. It is but a dream of fancy. If you are in sin, his coming will mean your eternal destruction; you will be banished to that place where their worm dieth not and the fire is not quenched; there shall be no escape. Oh, turn ye, turn ye; get right with God, that you, with the righteous, may enter into the joy of the Lord.

THE NEW HEAVENS AND EARTH.

After the resurrection, the judgment, the condemnation of the wicked, and the destruction of the earth, a new heaven and earth appears. Here only the righteous are, and it is undoubtedly the place of our final abode. "Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." 2 Pet. 3:13. "And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea." Rev. 21:1. Jesus said to his disciples, "I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." John 14:2, 3.

The new heavens and earth is evidently the place that Jesus has gone to prepare. This "heavenly country" will undoubtedly exceed in beauty and glory the furthest flights of human imagination. Oh, to be there! Thrice blessed be the day when we shall enter in! But, "there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which

are written in the Lamb's book of life." Rev. 21:27. Dear reader, if you hope to enter there, you must have your name written in the book; you must be saved from sin; for only "the pure in heart" shall see God.

THE KINGDOM OF CHRIST.

When John the Baptist began to preach, his cry was, "Repent ye, for the kingdom of heaven is at hand." Mat. 3:2. Jesus said, "The kingdom of God is come unto you." Mat. 12:28. "The law and the prophets were until John: since that time the kingdom of God is preached, and every man presseth into it." Luke 16:16. These texts show when the kingdom was set up and that at the time he spoke men were entering into it. John was in it: "I, John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Christ." Rev. 1:9. Paul also was in it: "Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son." Col. 1:13. Jesus told Pilate he was born to be a king, yet gave him to understand that it was not a political kingdom, a rival of the Roman empire, in which he would reign, by saying: "My kingdom is not of this world" (John 18:36), and by giving him to understand that if it were, his servants would fight to maintain it just as others would do. Pilate understood him and told the people that he found no fault in him, and that their charge, that he intended to set up a literal kingdom in opposition to Cæsar, was

groundless. Would that people to-day could understand this as well as Pilate understood it!

And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with observation [outward show—Margin]: neither shall they say, Lo, here! or, Lo, there! for, behold, the kingdom of God is within you [among you—Margin]." Luke 17:20, 21. Whether we shall take the textual or marginal reading as being the correct one, the thought contained is this: Men shall not say, Lo, here is the kingdom, Lo, there is the kingdom; for it shall not come with outward show, but is here among you already. That for which you are asking and looking is here, and you are so blinded that you are not aware of it, but look for it yet to come.

Reader, have your eyes been enlightened? His kingdom is a spiritual kingdom and all who are born of the Spirit are in it. See John 3:3 and Rom. 14:17. Christ is supreme ruler in this kingdom, he having been so appointed by the Father. "The Father loveth the Son, and hath given all things into his hand." John 3:35. "All power is given unto me in heaven and in earth." Mat. 28:18. Christ is King in heaven and earth.

1. Heaven: Christ, "who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him." 1 Pet. 3:22.

2. Earth: "And hath put all things under his feet, and gave him to be head over all things to the church, which is his body, the fulness of him that

filleth all in all." Eph. 1: 22, 23. "For he hath put all things under his feet." 1 Cor. 15: 27. "Thou hast given him power over all flesh." John 17: 2. "For the Father judgeth no man, but hath committed all judgment unto the Son." John 5: 22.

Behold, he reigns! Now is his scepter swayed over the nations. His kingdom, the mightiest earth has known. His people are those who are born from above. "Except a man be born again, he can not see the kingdom of God." John 3: 3. "The government is upon his shoulders," yea, he is "Lord of lords, and King of kings." Rev. 17: 14. The glorious "King of saints" now reigns.

"For he must reign, till he hath put all enemies under his feet." 1 Cor. 15: 25. He must reign till all enemies are subdued, till he has conquered all. "The last enemy that shall be destroyed is death." Ver. 26. This verse brings us to where all enemies but one are overcome. The last battle is to be fought; the last foe must yield. But how and when shall this be? In verses 52-57 is a full explanation: "In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. . . . So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory. . . . But thanks be to God, which giveth us the victory through our Lord Jesus Christ."

Death has long been victorious. Long has his scepter ruled over humanity, but at last his overthrow is come. When the dead are raised and immortalized death hath no more power, and thus by the resurrection Christ conquers his last foe. This, as already clearly proven, is on the last day, the day of judgment and perdition of the ungodly, the day when the earth is burned up. "And death and hell [Hades] were cast into the lake of fire." See Rev. 20: 11-15. When on this notable day the last enemy is destroyed, what shall he do? set up a literal kingdom on the earth? Behold, this very day the earth is burned up. Truly, his kingdom is not of this world. Instead of setting up a kingdom, we are told, he abdicates in favor of the Father. "And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all." 1 Cor. 15: 28. "Then cometh the end, when he shall have delivered up the kingdom to God, even the Father." Ver. 24. "For he must reign till he hath put all enemies under his feet" (Ver. 25), then he delivers up the kingdom. Surely this is plain enough for any one to comprehend.

THE ETERNAL KINGDOM OF GLORY.

"Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus

Christ." 2 Pet. 1:10, 11. "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and kingdom." 2 Tim. 4:1.

This being outside the bounds of this inquiry, we will not take space to discuss it, and whatsoever might be said would be largely speculative. However, it is evident that the Father and Son reign together in this kingdom, but the former is an exclusive reign of the Lord. The Father and Son reign together in all eternity to all eternity, but the Son is given temporary jurisdiction on the earth for a season, where he rules in his kingdom of grace. Behold, he now sits on David's throne, ruling triumphantly! Let us render homage to him.

Recapitulation. I. There will be no millennium before the advent, because:

1. All things will remain as they have been (2 Pet. 3:3, 4; Luke 17:26-30).

2. Both good and bad will exist here together until the advent (Mat. 13:24-30, 36-42, 47-50).

3. Christ in speaking of his advent declared that "iniquity shall abound" (Mat. 24: 3, 11-13). Paul says men shall grow "worse and worse."

II. There shall be no millennium ushered in at his coming, for on that day shall be:

1. The resurrection of the dead, both righteous and evil (1 Cor. 15:22; John 5:28,29; 1 Thes. 4:16).

2. The change of the living and dead from corruptible to incorruptible, from mortal to immortal (1 Cor. 15:51-54).

3. The general judgment wherein all appear before him (2 Tim. 4:1; Rom. 14:10-12).

4. The condemnation of the wicked (2 Thes. 1:6-10).

5. The reward of the righteous (Mat. 25:34).

6. The destruction of this world (2 Pet. 3:7-9).

7. Subduing of the last enemy—death—and delivering up of the kingdom to the Father (1 Cor. 15:23-28).

8. Appearance of new heavens and earth, after this earth on which we live has been burned up (2 Pet. 3:13; Rev. 21:1).

III. There will be no millennium after his advent, since the angel has declared that time shall be no longer; and all that remains of this old world are the gases set free by its combustion, and it is again "without form and void," as in the beginning.

Reader, the only way to have a millennium is to have the King of glory set up his throne in your own heart, and let him reign there in righteousness. There are many texts in the Old Testament that are supposed to teach a millennium, but we should not attempt to give a significance to them which contradicts the plain declaration of the New. As an illustration of the difficulties into which millennial literalists fall, we notice one text used very frequently by them to show the wonders of the age to come. "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their

young ones shall lie down together: and the lion shall eat straw like an ox." Isa. 11: 6, 7.

Here is a wonderful picture of peace in the animal kingdom. But are we to understand this literally? Will the animals be converted? Will their natures be changed? Any one with physiological knowledge of the difference between the structure of herbivorous and carnivorous animals, or with any knowledge of dentistry, will at once see that the lion could no more eat straw like an ox than he could fly to the moon; even if his teeth were changed so he would be able to masticate the straw, it would prove fatal as poison to him, since he could by no means digest or assimilate it. This is simply a figure of the peace that would come to humanity as a result of Christ's coming to the world as a Savior. The time is given in the first verse of the chapter. It is true now.

There is another point remaining that demands brief notice before we shall leave this subject. It is necessary to condense as much as possible, so only an outline will be given, and for a detailed explanation the reader is referred to other works.*

THE FIRST RESURRECTION.

"Blessed and holy is he that hath part in the first resurrection." This resurrection must of necessity

*For a complete treatise on the millennium, the first resurrection, the binding and loosing of the dragon, the thousand years' reign, etc., see "The Kingdom of God and the One Thousand Years' Reign." Price, cloth, $1.00. Address Gospel Trumpet Co.

precede the general resurrection. We have proved that all the dead are raised at the last trump, at the coming of the Lord on the day of judgment; so this first resurrection must refer to something entirely distinct from a physical resurrection of the body. Jesus said, "The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live." John 5:25. In verses 28, 29, he speaks of the general resurrection as something entirely distinct from the above. The first resurrection is from a dead state in sin to life in Christ: "He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life." Ver. 24. Mankind is "dead in trespasses and sins" (Eph. 2:1); "You being dead in your sins" (Col. 2:13); "We were dead in sins" (Eph. 2:5); "Sin, when it is finished, bringeth forth death" (Jas. 1:15); "Sin revived, and I died" (Rom. 7:9); "She that liveth in pleasure is dead while she liveth" (1 Tim. 5:6).

Jesus gives life: "I am come that they might have life." John 10:10. They who have received Christ have been resurrected from spiritual death, and now live with him. "Are alive from the dead." Rom. 6:13. "Awake, thou that sleepest, and arise from the dead." Eph. 5:14. "What shall the receiving of them be, but life from the dead?" Rom. 11:15. "He that . . . believeth on him . . . is passed from death unto life." John 5:24. "He that hath the Son hath life; and he that hath not the Son of

God hath not life." 1 John 5:12. "And you hath he quickened, who were dead in trespasses and sins." Eph. 2:1. "But God . . . even when we were dead in sins, hath quickened us together with Christ, and hath raised us up together." Ver. 5, 6. "Ye are risen with him." Col. 2:12. "If ye then be risen with Christ, seek those things which are above " Col. 3:1.

The first resurrection is a spiritual resurrection from death in sin to life in Christ. But what of the thousand years? "The rest of the dead lived not again until the thousand years were finished." There have been two great periods of resurrection from sin in the Christian era; one in the first few centuries, the other since the reformation, separated by the "dark ages," a period of a thousand years when gospel light had almost vanished from the earth. These two periods constitute the first resurrection. Reader, have you had part in the first resurrection? If so, then you are "blessed and holy": if not, you are "dead while you live." Soon shall the Lord of the harvest come. Soon shall this old world fade away. "For yet a little while, and he that shall come will come, and will not tarry." The signs proclaim him near. "Be ye therefore ready." Oh, glorious day for the redeemed! Soon shall their ears hear the "well done," "enter into the joy of thy Lord." "And so shall we ever be with the Lord."